

THE ARMOURY

A
MAGAZINE OF WEAPONS

FOR
CHRISTIAN

PUT ON
THE WHOLE
ARMOUR OF
GOD THAT
YE MAY BE

ABLE TO
STAND
AGAINST
THE WILES OF
THE DEVIL
EPH. VI. II.

WARFARE

CONTENTS

THE CLASSES OF THE PROTESTANT
EDUCATIONAL INSTITUTE.

THE GREEK CHURCH.

CONTROVERSY.

OATH BY ROMAN CATHOLIC BISHOPS.

SPREAD OF THE GOSPEL IN ROME.

ROMAN CATHOLIC SCHOOLS.

NOTICES OF BOOKS.

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We sincerely wish that every teacher in the land would take **THE BIBLE EDUCATOR** month by month, and master it. Just when there is a general cry that Sunday-school teachers must be better trained, the very book to give them at all events a large portion of the instruction they need offers itself to their notice.'—*Church Sunday-School Magazine*.

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EXTRACT FROM PROSPECTUS BY THE EDITOR.

'It is in the spirit which seeks "*to help the honest doubter to a firmer faith,*" and to enlighten that ignorance which is easily misled, that the **BIBLE EDUCATOR** has been projected. It is the firm conviction of its conductors, that for those whose minds have been disturbed with fears as to the results of the searching criticism to which sacred books and the faith which they contain are now being subjected, the best help to render their belief sure and steadfast will be an intelligent knowledge of what is written in the oracles of the Living God. To help them to the attainment of such a knowledge, to place at their service all that will tend to elucidate the text of Holy Scripture, all that modern study and research have done to clear away difficulties and to throw light upon what may have hitherto been obscure, will be one of the chief objects of **THE BIBLE EDUCATOR**.'

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THE ARMOURY.

The Classes of the Protestant Educational Institute.

THE classes of the Institute, now being carried on in the city of London, in Derby, and Nottingham, by the Rev. Dr. Maguire, are largely attended.

There is also a very interesting class in Portsmouth, conducted by local clergymen, in connection with the Portsmouth branch of the Church Association.

Additional classes are conducted by Mr. Todd, the Examiner of the Institute, and other friends, in various parts of the country. Funds, however, are largely needed to extend this important work. One friend has contributed a sum of money to carry on these classes at Oxford or Cambridge, or in connection with some collegiate institution, for three years. This is an excellent example to others to offer similar sums for establishing classes in towns or districts in which they may be interested. But it is not possible to carry on and extend the work, without enlarged and liberal support.

Our readers will read with interest the recent proceedings in Oxford, of presenting the prizes to the successful competitors of the class there. Special prizes had been offered to undergraduates to be competed for at the written examination.

DISTRIBUTION OF PRIZES AT OXFORD.

A public meeting was held in the Town Hall on Monday evening, Feb. 19, for the purpose of distributing the prizes to the successful competitors at the examination held in connection with the lectures delivered in St. Aldate's Church by the Rev. Dr. Maguire. There was a good attendance. The Rev. A. M. W. Christopher presided, and was supported by the Rev. H. C. B. Bazely, Mr. Geo. Thomson, the organising agent of the Society, and others. The proceedings were opened with prayer.

IMPORTANCE OF THE WORK.

The CHAIRMAN remarked that the object of the Protestant Educational Institute was the maintenance of Gospel truth in opposition to Romish error. This Institute established and maintained classes throughout the kingdom for the purpose of training the rising gene-

ration in the principles and in the history of the Reformation, and it also circulated books, pamphlets, and tracts on the same subject, and opposed the aggression of Rome in Parliament and in municipal and parochial institutions. Between the years 1867 and last December as many as 35,700 students attended classes of the Institute. The importance and necessity of giving to the country systematic instruction, free of expense, in the doctrines of the Reformation, could not be over-estimated. They must remember that there was a system of diligent undermining carried on both by Romanists and Romanisers, for the latter were preparing the way for the Romanists and establishing Romish error. If they did nothing to oppose it, depend upon it they would suffer from it, and he asked them to consider the divisions in families that occurred by the perversions of some members of the family to Rome. He asked all to consider how a husband would like his wife to be perverted and fall under the powerful influence of a confessor? How would a father like his children to be perverted? And nothing could fortify them against perversion but instruction in God's word, that they might see how God's word condemned the errors of Rome. Ignorance was the greatest friend to Rome. Let anyone consider the ignorance in Spain and Italy twenty years ago. During the past few years some improvement had taken place in Italy, but the ignorance of the people in that country twenty years ago was most remarkable—there was but a small proportion of the people that could read. He would ask them to think of the ignorance in England when Rome had it all its own way; they ought to know what Rome had done for England before the Reformation. Bishop Hooper, when he was appointed Bishop of Gloucester, at the time of the Reformation, obtained an exact return with respect to the clergy in his diocese, and ascertained that out of 311 there were 168 unable to repeat the ten commandments; that showed the ignorance of the priests, but what must have been the ignorance of the people at the time of the Reformation? 31 out of these 168 could not tell in what part of the Scripture the ten commandments were to be found; 40 could not tell where the Lord's Prayer was written; and 31 could not tell who was the author of the Lord's Prayer. They should remember that it was Bible reading which, through the power of God, wrought the Reformation. The martyrs Cranmer, Ridley, and Latimer were Romish priests, and therefore let them never despair of Romish priests, much less of lay Romanists. God was able to bring them all out of their error. They had had one of the most remarkable instances in that hall of what God could do in the heart of a Romish priest, for no man living had been the means of bringing over a greater number to Protestantism than Pastor Chiniquy, of Canada, who had converted hundreds, he might say thousands, and whom they had heard. He took the opportunity of reading his mother's Bible, and that was the foundation of that knowledge of Scripture in Chiniquy which ultimately brought him out of the Church of Rome; and he, when a Romish priest, so loved his people that he made them read the Bible, and when he saw he ought to come out of the Church of Rome, his whole congregation came with him. The special object of the Protestant Educational Institute was

to instruct those who were Protestants who were not at present sufficiently instructed to meet the subtle errors of Rome, and the crafty arguments of Romish priests, and all those who worked with them. It was most important that people should be well instructed, not only for their own sakes, but in order that they might be able to preserve others from perversion, or to win those who were perverted. He thought it was of great importance to understand more than was generally understood, what Romanism was, and those who regarded it with horror ought to be anxious to promote such a Society as this, which took pains to instruct the young people in the principles of the Reformation, and in the history of it. They had reason to be thankful for Dr. Maguire's lectures in St. Aldate's Church. He knew how difficult it was to bring together a congregation on a week-day evening, but there was a good attendance at this course of lectures, and he felt that lectures on this subject were the best mode of giving instruction. There was an examination held afterwards in his Rectory Room, and a considerable number of persons presented themselves for examination; and he would now call on Mr. George Thomson, organizing agent of the Society, to read Dr. Maguire's report, and the names of the prize-takers, none of whom were known at that moment, not even by Dr. Maguire himself. The names were contained in sealed envelopes, numbered, which would now be opened.

PROGRESS OF ROMANISM.

Mr. GEORGE THOMSON wished to make one or two remarks, before reading the report, with respect to Romanism, and the work of the Society in dealing with it. There was a disposition in the present day in very high quarters, to try to level up and level down, as between Protestantism and Popery. They had Dr. Pusey in his *Eirenicon*, and Monseigneur Capel preaching, the one in his books and the other his lectures, always endeavouring to show that after all there was no great difference between Protestantism and Popery. He thought it was of the first importance that they, as Protestants, should remember that if Protestantism was true, if they had in Protestantism the truth as it was in Jesus, and this they believed, then Romanism was at the very antipodes of it; Romanism was either, he believed, what it professed to be, the one true Catholic Church out of which there was no salvation, as the Romanists told them, or it was a masterpiece of Satan. They, as Protestants, generally held very loosely to their Protestantism as if they only half believed in it, but it was because they did not understand the true character and the designs of the Papacy. If they rightly understood that, they would have, as their forefathers had, a hatred of Popery, and they would be zealous for the truth which was revealed to them in the word of God. He could not conceive how it was that those who loved the Saviour were not zealous for the truth that He had given them, and yet they found all over England the utmost apathy amongst Christians. This was the result of ignorance, not only of the true character of Popery, but of our own principles. Now he would wish them to keep this in mind, that if it was worth being a Protestant at all it was worth being a whole-hearted Protestant. If Popery was anything it was the Anti-Christ, that

which was utterly opposed to the truth of God, and, if they viewed it in that way they would act as Christians in a very different way to what they usually did. He should like to say a few words as to the progress of Romanism, because the generality of Protestants not only did not understand rightly what Popery was, but they did not know what Popery had been doing during the last half century; they did not know the position that the Papacy had gained in the country at the present time, therefore it was necessary to dispel that ignorance, and that they should have some facts as to the actual position of Romanism in England. He would just give them a few:—

	In the Year 1851.	In the Year 1877.	Increase since 1851.
Number of Priests and Bishops in England and Wales	835	1828	993
Number of Priests and Bishops in Scotland	123	260	137
Number of Churches, Chapels, and Stations in England and Wales	586	1076	490
Number of Churches, Chapels, and Stations in Scotland (besides 26 Stations)	97	239	142
Number of Convents in England and Wales	53	282	229
Number of Convents in Scotland	—	22	22
Number of Monasteries in England and Wales	17	93	76
Number of Monasteries in Scotland	—	10	10
Number of Colleges in England and Wales	10	19	9
Number of Colleges in Scotland	1	2	1

They would see from this that the Romanists had been actively at work. Some might say that the population was larger. True, but the increase in priests, chapels, convents, monasteries, and colleges, was altogether out of proportion to the increase of the Romish population. Now as to the work of this Society. They, as a Society, as the Chairman had remarked, aimed rather at dealing with their own people than at directly attacking Romanism. Their object was to combine the entire Evangelical Protestantism of England into an active confederacy of defence against the aggressions of Romanism. They believed that they suffered much as a Christian nation from the aggressions of Popery, and that they suffered much more from the work of the enemy within—the Ritualists—and he also believed they suffered very much from the apathy and indifference of their own people, and that feeling and indifference, as he had said, was the result of ignorance. The best way to meet the difficulty was to get hold of their young people, get them to know really why they were Protestants, why they were opposed to Romanism, and why they continued to be Protestants, and thus they established classes called the Protestant Educational Institute Classes, in which they gave a systematic training in the principles and history of the Reformation. They had great reason to be thankful that this work was ever undertaken, because they had very many instances of the great good that had resulted from their efforts. When he told them they had had 35,700 young people in classes of that description, they would form some idea of the work they had been doing. He concluded by reading the following report of Dr. Maguire:

REPORT OF EXAMINATION.

'I am not as well satisfied with the papers of the Oxford Class as I usually am with those of the London classes. The examination papers were only partially answered even by the best. Some of the best answers were on one or two papers, which have, however, failed to obtain prizes, owing to the fact that the candidates failed to answer more than a few questions, and so their total marks fell short of the prize figure. Nos. 5, 13, and 22, may console themselves with this reflection.'

Mr. F. Baylis, junior student of Christ Church, 78 marks, 1st prize, £10.

Mr. J. W. Strickson, pupil teacher, 14 Speedwell Street, now at Cheltenham Training College, 67 marks, 2nd prize, £7.

Mr. A. G. S. Gibson, scholar of Corpus Christi College, 64 marks, 3rd prize, £5.

Mr. H. T. A. Thompson, Christ Church, 59 marks, 4th prize, *L. Ultramontaniam and Laus of Papacy*.

Mr. W. J. Lucas, assistant teacher, 4 Friars Wharf, now at Cheltenham Training College, 57 marks, 5th prize, ditto.

Mr. Thomas Jones, Unattached, 52 marks, 6th prize, ditto.

Mr. Walter Wale, Bridewell Square, St. Aldate's, 51 marks, 7th prize, ditto.

NECESSITY FOR CONTROVERSY.

The Rev. H. C. B. BAZELY proposed a vote of thanks to the Protestant Educational Institute for the prizes just presented to the candidates, and also to Dr. Maguire for his lectures in St. Aldate's Church. He was sure, in the name of those present, he might congratulate the recipients of the prizes who had just carried off the books and money they had earned, and he gave some encouraging advice to the unsuccessful competitors. With regard to the subject generally of the Romish controversy, he need not say much. Controversy they were all agreed upon was an evil; no one ever pretended to think or to say controversy was a good thing itself. But he thought they might compare controversy to war. War was an evil—an admitted evil—a very great evil, an evil which all wise nations endeavoured to avoid. But it was sometimes necessary to engage in war, sometimes it was a duty to engage in war, and a nation that shrank from performing its duty in this respect would lose the honour it had held in past times. He thought it was much the same with regard to controversy in religious matters, which was a sort of war. They were bound to defend themselves, to stand up for those rights and liberties which God had given them, and they were also bound—and here again the analogy held good—to defend others. One great reason for taking up this Romish controversy was in order not only to be able to strengthen themselves against false and subtle teachers, but to strengthen those who might perhaps not have so many opportunities as they had to become thoroughly acquainted with all the details of controversy. Of course there was another controversy which was of great importance, that was the controversy with infidelity, which was, if they were to compare the controversies, of greater consequence he supposed, but at the same time, as their

Chairman had truly said, Romanism again and again led to infidelity. It was also important that while they recognised perhaps the greater importance of the general controversy with open infidelity and atheism, at the present time, when, as they had read, Romanism was active and making such giant strides, he was afraid they must say in England and Scotland, they should be acquainted with the Romish controversy. If there were any particular points in the controversy upon which they might lay especial stress, if there were any special practices or doctrines in the Church of Rome they should bring up first and foremost in their dealings with Romanists, and those who were inclined to be led astray by the seduction of Ritualism, he should say they were such as these: the Church of Rome in its principles and practices was an enemy to public morality, and to the social order and happiness of the community; and in these two points—in a great many more he dared say, but among others these two—First, the Church of Rome more or less directly sanctioned the principle which they were justified by the Apostle Paul in calling ‘a damnable principle,’ the principle that the end justified the means, the principle that a man might do evil that good might come. The passage was, ‘Whose damnation is just.’ The Church of Rome, by sanctioning the operation of the Jesuit body, had undoubtedly put her seal to this principle, a principle so condemned by the Apostle, and condemned surely by upright reason, by every honest man,—the principle that it was lawful to tell a lie, for instance, in order to procure some supposed good thing. He should take as another point—but he was not going to dwell on it this evening—a subject that was constantly brought before their notice in the present day by the Romanisers in the Established Church, the subject of the Confessional. They had, no doubt, heard the subject discussed and enlarged upon in Dr. Maguire’s lectures and on other occasions, and he need not tell them of the social ruin which must be the result of an enforced auricular confession to a priest of all and every particular sin committed by lay people. So far he had spoken of the Church of Rome as an enemy to the happiness of society, and to what he might call the general principles of morality, but the Church of Rome—and they as Protestant Christians must remember this—was also an enemy to the Bible, was also an enemy to God’s revealed truth, and in these two points, among many others, one of the points touched upon specially to-night was Mariolatry, the worship of the Virgin Mary, the exaltation of the Virgin to a place which she did not hold, the transference of the honour which belonged to Almighty God, and our blessed Saviour, Jesus Christ, the transference in a great measure of that honour to her who was indeed ‘blessed among women,’ but was in no sense our ‘Saviour’ or our ‘Co-Redemptress,’ as the Romanists called her. They could not be reminded too often that there was not in the Holy Scripture, there was not in the Primitive Church of the first few centuries, the slightest shadow of a warrant of the sort of worship or honour, if they liked to call it so, which was practically paid, and paid under the authority of Romanist Bishops in the present day, to the blessed mother of our Lord. The other point was the question of priesthood, the sacrificing priesthood.

The Church of Rome had put between God and man the priest,—the priest, who was indeed a man, but according to the Roman theory a sort of supernatural man. There was as little authority for the sacrificing priesthood of Rome in the Bible, and in the first ages of the Church, as there was for the worship of the Virgin Mary. There were no priests, they could not imprint it too deeply on their memories, that they were no priests—sacrificing priests—in the Christian Church. Some of the divines of the Church of England had most clearly and emphatically stated—and divines, whom the Church of England held in especial honour—that the word priest was a contraction of the word presbyter, and meant nothing more than presbyter. This was the statement of Archbishop Whitgift, the great opponent of the Puritan party in his day, and Bishop Hooker, whom almost all English Churchmen, with the exception of the Ritualists at the present time, were prepared to honour. Let them then, as they had the opportunity, explain the meaning of the word ‘priest,’ retained in the English Prayer Book—and viewing it in the light of subsequent events, unfortunately retained—they had the authority of Hooker and Whitgift for saying that presbyter was a better word. One proof of this was that when Archbishop Laud, who did an inconceivable amount of injury to the Church of England, from his tendencies to Romanism, at the request of Charles I., drew up a Prayer Book for the Church of Scotland, he inserted in that Prayer Book from the beginning to the end the word presbyter instead of priest. He would only say with regard to the controversy with Romanism, with the necessity and importance of which he had been dealing, if it was to be really successful controversy, such controversy as God would assuredly bless, it seemed to him that the controversialist should have these qualifications—knowledge, fairness, and courtesy, and charity. Lastly, if they desired to be useful in winning back from the paths of error those who were now wandering far away from the path of truth, they must not only be skilful, and fair, and loving controversialists, but they must show in their lives and in their conversation the power of the Gospel of Christ. It was indeed a sad thing, and it was a thing that they had witnessed now and then, to see a greater amount of zeal on the part of the Roman Catholic, sunk in the fearful errors of his Church, than in a Protestant who was entirely sound as to the articles of the faith he professed. He was perfectly certain, if they wished to win to the pure Gospel of Jesus Christ those who were led captive by the errors of Rome, they must not only be very orthodox, able, and skilful in disputation, but very earnest, very zealous Christians, working while it was called the day, with all their might, out of gratitude to Him who had saved them. Let them remember the words of the hymn:—

‘I would not work my soul to save,
For that my Lord has done;
But I would work like any slave,
For love to God’s true son.’

Mr. WALSH seconded the proposition, which was carried unanimously.

A vote of thanks to the Chairman terminated the proceedings.

The Greek Church.

THE following is the testimony of the Rev. Dr. Jeffreys, of Glasgow, who has derived his information from a visit to Russia. He says:—

‘The priests were as depraved in morals as they were degraded in manners. In one year 2933 priests were committed for crimes in Russia; and he had known five or six priests to be in one gaol at a time. Neither morals nor learning were necessary to be a priest; but he must have a good voice, wear his beard and hair long, never cutting either after becoming a priest, and be married. A priest was only allowed to marry once, and when his wife died he ceased to be a priest, so that he took a great deal of care of his wife. The Russians generally cared more for their horses than their wives; but it was different with the priests. The priests were very poorly paid; but they eked out their living by selling pictures of the Virgin and relics. Image-worship was prohibited in the Greek Church, but picture-worship was not; and in every house and church there was a picture of the Virgin Mary, before which a lamp was kept burning. In connexion with every church there was a candle-shop, at which the worshippers bought candles, which were lighted and burnt in the church; but when they had only burnt a short time, the priests put out the candles and put them in a basket, and out of the candle-ends some of them made a living, hundreds of candles being lighted at one service. Before Easter there was fasting, but when Easter Day had arrived there was feasting, and in sober truth it might be said all Russia was drunk. The Greeks’ Christianity was as degraded as Popery, and Russia was more corrupt in morals than any other nation in Europe. Nothing so fully showed this as the steps taken to get rid of illegitimate children. The foundling hospital in St. Petersburg covered twenty-eight acres, and 30,000 children were in these institutions. No day passed without twenty or thirty children being left in these institutions. On the day that he visited the hospital twenty children had been received, and it was then only one o’clock in the day. At Moscow thirty children were received daily in the foundling hospital. No inquiries were made, and this provision, by which no exposure of wrong-doing took place, encouraged immorality. Sermons were rarely preached in the churches, and the priests were entirely under the control of the State, and the secrets of the confessional were used for State purposes. The Greek and the Roman Church differed on some points, but on one point they were agreed, and that was, that each was Antichrist; and in that belief both were right.’

Controversy.

‘It is idle to affect to run down controversy, so long as there is error abroad among men. It is mere prudery to be always groaning over

the symptoms of irritability which controversialists have exhibited, and bemoaning evermore their lack of a smooth and oily tongue. All honour to the champions of God's Holy Word, and glorious Gospel, who have waxed valiant in the fight against the adversaries of both! All sympathy with them in their indignant sense of what touches the glory and insults the majesty of Him whose battles they fight; with larger allowance for heats, into which, being men, they may suffer their zeal to hurry them! And all thankful joy in the success with which they wield the weapons of their keen logic, their learned study, their burning eloquence, in baffling the sophistries of heresy and infidelity, and rearing an impregnable defence around the battlements on which the banner is planted, which God "has given to them that fear Him, that it may be displayed because of the truth."—Lectures by Dr. Candlish on First Epistle St. John, p. 331. *Rock.*

The Jesuits.

The Weekly Register (Roman Catholic) says:—"The Jesuits according to a work annually published at Vienna, number 9546 or 159 more than twelve months ago, and 4694 more than in 1847. France has 3001, an increase of 82; Germany, Austria, Belgium and Holland have 2535; Italy, 1466; the British Empire, 1165; Spain, 1382; North America, 727; and South America, 384.

Education in France.

THE *Times* commenting on the efforts of M. Waddington to establish a system of common education in France says:—"In some of the departments of France more than sixty per cent of the people cannot read or write. In 1872 the average of the utterly illiterate throughout the country reached the startling total of thirty per cent. It is certainly a scandal that in a country which aspires to lead intellectual culture, and in some sense does lead it, nearly one in three of the people can neither spell a printed book nor write their names.' This is what Popery does to any country, however gifted.

Oath by Roman Catholic Bishops.

THE following addition has been made to this oath in consequence of the dogma of Infallibility. The extract is from the Roman Catholic organ *The Tablet*. 'As is well known, the profession of faith known as the Creed of Pope Pius IV. embodies the doctrinal definitions of the supreme ecclesiastical authority down to those of the Council of

Trent inclusively, and is made by all Bishops ecclesiastical charged with cure of souls, rectors of universities, professors, &c., and others on special occasions. It is not to be wondered at that to this formula a paragraph has been now added containing an acceptance of the more recent declaration and definitions of the Vatican Council. By the decree of the Sacred Congregation of the Council, dated the 20th January last, it is declared that the Holy Father, on the opinion delivered by that Special Congregation of Cardinals, has ordained and commanded that after the words, 'præcipue a Sacrosancta Tridentina Synodo,' shall be added, 'et ab Œcumenico Concilio Vaticano tradita, definita ac declarata præsertim de Romani Pontificis Primatu et infallibili magisterio;' and that for the future this profession of faith shall be made by all who are bound to make it, in this and no other form, 'under the excommunications and penalties laid down by the Council of Trent and the above-named constitutions of Pius IV. of blessed memory.' The paragraph as amended will accordingly run as follows:— 'Cætera item omnia a sacris Canonibus et Œcumenicis Conciliis, ac præcipue a Sacrosancta Tridentina Synodo, et ab Œcumenico Concilio Vaticano tradita, definita ac declarata præsertim de Romani Pontificis Primatu et infallibili magisterio, indubitanter recipio atque profiteor; simulque contraria omnia, atque hæreses quascumque ab Ecclesia damnatas et rejectas et anathematizatas ego pariter damno, rejicio, et anathematizo.' *Tablet*, March 10.

Dr. Arthur's forthcoming Work on the Vatican Council.

ONE of the most important works on the Vatican Council is now in the press, and will be published shortly by Messrs. Mullan and Son, Paternoster Row. It is written by the Rev. Dr. Arthur, who has had peculiar advantages, in obtaining special and original sources of information, while residing in the city of Rome. Dr. Arthur's work, and not Dr. Manning's, will give the correct narrative of the conception and design of the Vatican Council. The title of the work will be, '*The Pope, the Kings, and the People*,—a history of the movement to make the Pope Governor of the world, by a universal re-construction of society from the issue of the *Syllabus* to the close of the Vatican Council.' We recommend this work to the earnest attention of our readers.

Spread of the Gospel in Rome.

Interesting Address by Signor Gavazzi.

On the 8th inst., Signor Gavazzi, the Italian patriot, delivered an address, entitled 'The Remarkable Spread of the Gospel in Rome,' to a crowded audience in the lecture-room of the Congregational

Church, Upper Lewisham Road (of which Rev. George Martin is pastor). Thomas Green, Esq., occupied the chair.

Signor GAVAZZI said previous to 1848 there was not one single Christian worshipper in Italy. In 1859 he went there, but in consequence of the Italian war could preach very little. His friend and comrade, Garibaldi, was the real originator of the Italian evangelisation, and told him to preach the Gospel to his heart's satisfaction, which he did, and they now enjoyed in Italy the same measure of religious freedom as in England, and there were in that country 120,000 congregationalists and 8,000 communicants, and the number would soon be quadrupled. They stood by their rights, asked nothing of the Government; all they required was the protection of the law, and the law was there. They enjoyed in Italy such a state of things as could not be in any other European country. In Spain, in less than six years, the form of Government had been changed seven times, and the French changed theirs as often as they did their fashions. In France the Gospel was retrograding, but in Italy it was making rapid strides; there they had freedom of worship, and freedom in building churches, and one seed sown produced its fruits. The political difficulty was all over, and with regard to the difficulty with the Roman Catholic priests, he might say he had been all through the Italian campaign with Garibaldi, not to kill, for he had never killed even a fly in his life, but to look after the sick and wounded; and having been in the battle-fields, amid the rattle of musketry and the roar of cannon, he was quite prepared to do battle with the Romish priests. Those priests were their greatest antagonists at one time, and defended their own shop and business; they hired ragamuffins to sing under the windows of his church. In Ireland they could see the Romish priest domineering, stick in hand, over their flocks; but it was not in Italy as in Ireland, and so they failed. One of the most serious difficulties in the way of spreading the Gospel in Rome had been the action of the priests in preventing their having decent places of worship and schools; but the landlords discovered that money owed no allegiance whatever, and was neither Roman Catholic nor Protestant, so they got their churches after all. He expected they would open a large building in Rome in January, a gem of modern simplicity, facing the Vatican Palace; and the Pilgrims to the Pope—the English fools included—would have to pass that building. The Roman Catholics had challenged them to a Bible discussion; but of eighty challenges only two took place, in which he had a little finger, and the subject was whether St. Peter was ever in Rome. The room in which the discussion took place was crowded with the *élite* of Rome and Florence. He spoke for three hours—as a veteran Garibaldian he knew how to keep his ground—and knew also his business. He was on his guard, and his guard was his Bible; and with the New Testament in his hand, he proved that St. Peter was never in Rome even for a second. The Roman Catholics had three days of penitential prayer for the 'blasphemies' uttered during the discussion, and the Pope forbade his clergy to enter into any further discussion; from that time the opposition had ceased, and their path to progress was clear. In 1870 the representatives of twenty-three churches

met in Rome, the first gathering there of Christian ministers since St. Paul, where rules were laid down for their guidance, and they had now a well-disciplined, spiritual, genuine, real, native Italian church; the best way to evangelise a country was to have native preachers, and he hoped to see that church destined to be the future Church of Italy. They had now thirty-seven churches, with surrounding stations, and in that year four new churches had been established in Neapolitan provinces. In one parish the Roman Catholic priest renounced the errors of the Church of Rome, and two-thirds of his people followed him into the Christian Church. They called theirs a free church because it was free from Romanism. The Italians were leaving the Romish Church, and made no compromise with her: but he was sorry to find that in England Ritualism had been introduced, which is Popery in disguise;—the Romish Church is the gown of Protestantism;—but in his Church there was not a single hair of Romanism, and it was a free church. Why in England did they call their church 'Catholic' instead of 'Christian?' He was told it sounded aristocratic and distinguished—'Church Catholic,'—but in Italy they did not care for such aristocratic Catholicity. They found 'Christian' in the New Testament, but not 'Catholic,' and his church did not prefer the shadow to the substance. They were asked why they did not take to Italy some Protestant denominations, but whatever sample had been chosen would have displeased the others, and so theirs was the Free Italian Church; a choice of their own and not of importation. They did not call theirs the Protestant Church, as that meant a protesting church. To protest was the last refuge; many kings and princes were dethroned, notwithstanding their protests; the aim of their church was not to protest against Romanism, but to destroy Popery from its very root, and they were not Protestants but destroyers. It would be a loss of time to try and reform the Church of Rome; he might as well try to make a hole in the water with his finger; the sooner Popery went to the undertaker the better. His was a renovation of the church established in Rome by St. Paul, without Popery; not as in England where the Ritualists say, 'Let us return to the Old Mother Church,' which was the Church of Rome; but in Italy they had returned to their step-mother church. On the 17th of July, 1870, the Third Napoleon declared war against Prussia, and on the same day was declared from the Vatican the Pope's infallibility; in two months Napoleon was no longer an Emperor, and Pius the Ninth not a Pope, but a dethroned king, and the Christian Church was now as free in Rome as in England. 400,000 Bibles had been distributed in less than three years, and his church had the largest congregation in Rome; the largest communion table; Sunday-schools for 125 boys and girls, and a college for future missionaries; and God had given them more than they could have wished for. A number of evangelists, however, depended for support entirely upon the result of his deputation to England; but a sustentation fund had been started, and in time they would require no help. That was his last appeal in England, and he thanked God for the great encouragement he had received. They need not be anxious about the collection; every farthing would next

year appear in a balance-sheet ; the Rev. John McDougall, minister of the Free Church in Florence, was treasurer. They had no Italian 'Macs,' and the Scotch had the reputation of looking well after the money, which would be applied to the extension of the Free Church in Italy.

Roman Catholic Schools.

A WRITER in the *Contemporary Review* cites some statistics respecting Elementary Schools which are not without an interest for Churchmen, who ought to let nothing beat them in the field of education. According to this writer, 'Primary Education, in Roman Catholic hands, is a success from every point of view. Roman Catholic schools are the most economical of any. Church of England schools cost 1*l.* 11*s.* 11½*d.* per head ; Dissenting and Board Schools, 1*l.* 12*s.* 2½*d.* ; Roman Catholic only 1*l.* 9*s.* 5*d.*' This looks striking at first ; but it is greatly qualified by the fact that most Roman Catholic children leave school at ten years old ; so that what education is given is mainly that of very young children, the least expensive of all. The writer goes on :—'The average proficiency of Catholic children, as given in the Report for 1875, is the highest of any, being 59·61 per cent, while the general average is 58·83 per cent. This is obtained by the singular excellence of the teaching of the younger classes.' Just so. The classes are young ; and the teaching is for the most part by women, who are trained and told off from convents for the purpose, and are available in larger numbers than the female teachers of other schools. 'The care bestowed on infants is shown in the high average of children in the first class who pass completely, being as 69 to the general average of 63 per cent.' The average, it is said, would be higher, but the children are withdrawn so early. Up to the age of ten, the percentage of Catholic children on the school registers is higher than that of the other denominations ; but from ten years old it regularly decreases, the *general* percentage of those over fourteen being double that of the Roman Catholics. This is accounted for by the poverty of the parents, of whom the greater part are Irish.—*The School Guardian*.

Notices of Books.

Turkey ; or the Judgment of God upon Apostate Christendom under the Three Apocalyptic Woes. By the Rev. B. WERRY SAVILE, Rector of Shillingford. London : Hatchards.

Mr. Savile has traced the rise and progress of the Turkish power from its infancy, and expounds the teaching of Scripture as to its final destruction. The work exhibits much historical research and acute Scriptural interpretation. The following remarks by the author upon Rev. ix. 1-12, 'One woe is past, and behold there come two woes more, hereafter,' are striking and interesting :—

'Scripture and history combine to show how literally these prophetic denuncia-

tions of woe appear to have been fulfilled, and are still fulfilling, on apostate Christendom, both in the East and West; by the Saracens and Turks on the former, and by the outbreak of the great French Revolution as a judgment on the latter. But as it is with the first and second of these "woes" with which we are now more particularly concerned, we only allude to the third woe, or the judgment upon Papal Rome, for the purpose of showing how the sin mentioned in the prophecy for which they were condemned is equally applicable to members of the Greek and Latin Churches alike. For the prophecy continues to show that those who "were not killed by these plagues or woes, yet repented not of the works of their hands, that they should not worship demons, and idols of gold and silver, and brass and stone, and of wood which can neither see nor hear nor walk" (Rev. ix. 20). The word "*demons*" is, unfortunately, rendered in our English Bible by the unsuitable term "*devils*," as in the parallel passage of 1 Tim. iv. 1, where the second mark of the predicted apostasy is described as "*doctrines of devils*," or demons. Now this word "*demon*" expresses exactly the idea of the Greek mind respecting the worship of the dead, one of the many heresies common to the Oriental and Latin Churches alike. Thus we find the ancient Greek philosophers describing demons as mediators between God and man. Plato says, "Every demon is a middle-being between God and mortal man." (*Symposium*, § 28) And in another work he says, "When good men die, they attain great honour, and become demons." (*Cratylus*, § 33.) So Clement, Bishop of Alexandria, in the second century, when condemning the heathen for their worship of demons, says, "The whole of Scripture is full of instances of God hearing and granting every request according to the prayers of the just. The heathen think it matters nothing whether we speak of these as gods or as angels, calling the spirits of such demons, and teaching that they should be worshipped by men." (*Stromata*, v. 1.)

Texts Misquoted and Misapplied. By R. C. L. B. With preface by Canon Ryle. Hatchards.

There cannot be a more important subject to the student of the Bible than a right principle of interpretation. Much confusion and embarrassment have been occasioned by either misapplied texts, or passages misquoted. In our experience we have found the man of the world or the irreligious man of science turning the sacred Scriptures into ridicule, from the simple fact that the preacher has misquoted or misapplied a passage of sacred writ. And it is impossible for the Holy Spirit to bless any effort which perverts or makes an incorrect use of the Spirit's word. Hence the importance of the present work. If we are not greatly mistaken it is written by a layman well known in the City for his eminent Christian character and large hearty liberality to every good work. The following quotation is a specimen of the clear and concise comment which he makes upon the various texts under review. We have perused the little volume with extreme pleasure. We only wish the author would take up more texts and criticise other passages which are too often misquoted or misapplied.

'Yea, the sparrow hath found her a house, and the swallow a nest for herself, where she may lay her young, (even) thine altars, O Lord of hosts.—Ps. lxxxiv. 3. Never was a word more unfortunately inserted by our venerable translators than the word "even" in this passage, conveying the preposterous idea that the birds were in the habit of making their nests, not only in the tabernacle, but even in the very altars of God, and so the poet sings,—

Happy birds that sing and fly,
Round Thine altars, O Most High!
Happier souls that find a nest
In the Heavenly Father's breast.

The "altars" referred to, were that for burnt-offering and that for incense-offering, and badly would it have fared with any bird who should make her nest in either—supposing such a thing could have been permitted—she would have been burnt to a cinder.

* Calvin remarks on this passage "that though the meaning usually attached to the words is supported by the use of the particle *in*, which is most commonly

joined with an accusative, it now and then serves for exclamations, and he doubts not but that the prophet, breaking off his sentence in the midst, cries out that nothing would do his heart more good than the sight of God's altar. David, therefore, enhances his meaning by comparing himself with the birds, for it is a hard case for the children of Abraham to be driven out of their promised heritage, seeing that the little birds find some place or other for their nests. . . . This is the reason why David bursts forth into this exclamation, 'O thine altars, O Lord,' &c. The German Commentator, Arndt, seems to bring out the true sense of the passage as follows: "Here is an abbreviated comparison; what her house is to the sparrow, and her nest to the swallow, that thine altars are to my soul; therefore, my soul, heart, and flesh long for them. Like a little bird which, after a long defenceless wandering has found a house (as our Lord says, 'The birds of the air have nests, but the Son of Man hath not where to lay his head,') in which it may dwell securely, a nest to which it entrusts its young, thus have I, a poor wanderer, found safety in Thy house, O Lord, true rest of my soul."

Rome, Turkey, and Jerusalem. By the Rev. CANON HOARE, Tunbridge Wells. London: Hatchards.

Canon Hoare, by the lectures which he has delivered and now published on the prophecies concerning the downfall and final destruction of Rome and of Turkey, as representing two great anti-Christian systems, has rendered good service to the Church of Christ. His views are thoroughly in accord with what we believe to be the correct interpretation of sacred prophecy in reference to Romanism and Mahomedanism. The rise of both systems is almost simultaneous, and their downfall will be similar. Canon Hoare devotes also an interesting chapter upon Jerusalem and the relation of the Jews to the final triumph of the kingdom of Christ.

The author is correct in looking upon the Eastern Church as a part of the anti-Christian system of Rome. The following extract will illustrate his argument as to its gradual extinction, notwithstanding its apparent progress in those countries which enjoy full civil and religious liberty:—

'Rome has always claimed, as she does still, dominion over all the kingdoms of the world, and she used to exercise it over all those of Western Christendom. Her claim even went so far that, by the common consent and advice of his barons, the King of England once "resigned England and Ireland to God, to St. Peter and St. Paul, to Pope Innocent and his successors in the Apostolic chair: and agreed to hold these dominions as feudatory of the Church of Rome, by the annual payment of one thousand marks." Imagine any one standing up amongst the barons of England, and making such a proposal now! That dominion of the Papacy is taken away, and taken away as I believe, for ever. When the dominion was gone, the Pope made concordats or compacts with the different states, in which, with varying conditions it was agreed that he should uphold them by his spiritual power, and they uphold him by the secular arm. It is a most remarkable fact, that within the last fifteen years ending 1873 almost all of these concordats have been brought abruptly to a violent end; those with Naples, Tuscany, and the Italian Duchies in 1858; that with Austria, including Venice, in 1866; with Spain in 1868; with France in 1870, and with Bavaria in 1873. There may be others remaining in force, but I know of none; according to the best information I can obtain all are dissolved. The Papacy has lost all its political power; the ten kings have shaken off his government, and there is not one left that submits to his authority. But more than that, the Pope of Rome used to be king over a considerable portion of Italy. But he is now deposed. The States of the Church are incorporated with united Italy, and the Pope is king no more. They have taken away his dominion his sovereignty is at an end. Five years ago it received its death-blow, and shall we not acknowledge that the consuming process is begun? But further still. The Church of Rome used to have vast estates. The convents which used to swarm through Italy were richly endowed with landed property. But as soon as the kingdom of Italy was well established, those convents were broken up and their property confiscated. And now that the Pope has been dethroned in Rome, a similar measure has been passed for all those within the city, and on the 20th

of October, 1874, they received notice of their dissolution. It looks very much as if the kings were eating up the flesh of the woman.*

The Christian Observer. Conducted by Members of the Church of England.

We rejoice to find that this well-known monthly periodical has resumed its original title, and returned to its equally well-known publishers. We confidently expect that as there are a class of men rising up, unhappily in the bosom of the Church, seeking to undermine its fundamental principles, there are those on the other hand, who stedfastly hold evangelical doctrines, and will combine together to contend earnestly for the faith. One of the most important instruments to this end is the press, and no department is more useful than our monthly periodicals, and in particular the *Christian Observer*. Such a periodical is more needed now than ever it was, and we trust that the members of the Church who value the principles of the Reformation will become subscribers, or assist in increasing their number. It is valuable for Biblical study, controversial argumentation, exercises for brief meditation, as well as for interesting memoirs of the great worthies of the Church, who have been raised up from time to time to guide the awakening of spiritual life of bygone days.

The Fathers v. Dr. Pusey: An Exposure of his unfair treatment of their evidence, on the doctrine of the Real Presence. By JOHN HARRISON, D.D. London: Longmans, Green and Co.

The True Bread of Life, and how to receive it. By the same author. Copies to be had from the author, at Askern, near Doncaster. Single copy 2s., six or more copies 1s. each.

As the misuse of the Fathers by Dr. Pusey in support of his erroneous views has again been discussed, we would call special attention to the first-mentioned work by Dr. Harrison on the Fathers v. Dr. Pusey. It is exhaustive on the special point of the Real Presence. The second is an important letter, replete with information, addressed to a congregation, exposed to the danger of a misguided pastor, who would 'expose them to the seeming crime, or disgraceful act of receiving with the natural mouth the real body and blood of Christ, instead of teaching them 'to communicate in the passion of the Lord, and sweetly and profitably to treasure up in their memory that the body of Christ was crucified and wounded for them.' This subject is fully discussed by this eminent author, and the price is such that the friends of truth may be able to circulate it in every parish where erroneous views are introduced. There could not be a more suitable gift than these two works to the young curate, and even to the advanced clergyman. We trust friends will aid Dr. Harrison to give *The True Bread of Life* an extensive circulation. Should our readers desire us to obtain copies for them we shall have great pleasure in doing so.

The Secrets of the Heart. A Report on the Confessional, compiled by MONTAGU RUSSELL BUTLER. London: Elliot, Stock.

Mr. Butler has produced a very valuable compilation of the opinions of thirty-two ex-Roman Catholic priests. Many of whom are of great eminence both in the Romish Church, and as Protestants, upon the pernicious effects of the Confessional. They speak from an intimate acquaintance with and experience of the system of the Confessional. Mr. Butler's object is to warn the people of England against the introduction of the Confessional, and he truly adds, 'Surely the cumulative evidence of so large, and so well-informed a body, as the thirty-two witnesses he brings forward, must carry weight with candid minds.' We trust Mr. Butler's pamphlet will be found in the hands of the enlightened laity throughout the kingdom.

* 'I was interested two days after preparing this lecture by reading the following sentence in the *Times*: "Upon every temporal consideration Rome never was so low as she lies this day."—*Times*, Dec. 15th, 1873.'

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